

## CHAPTER 18

ACTS 2 TO YOU

A DOCUMENTED  
HISTORY  
COMPARING  
PURE BIBLES  
FROM

g

OTHIC

anglo-saxon

*Wycliffe*

*Tyndale*


Geneva

*Bishops'*

**KING JAMES BIBLE**

SHOWING WORDS  
OMITTED IN  
**MODERN VERSIONS**

**I**n Acts 2 the gift was given to enable “every man” from “every nation” to receive “every word of God.” The scarlet thread of red letters ties today’s KJV to the Gothic language of Acts 2. For all who care to compare, the charts have “bound the scarlet line in the window,” showing sounds that echo “down” to us. A random sampling of verses shows that the NIV, TNIV, NASB and most new versions silence those utterances of the Holy Ghost (Acts 2:4-6) and cut the life giving scarlet “cord.” (Josh. 2:15, 18, 21).

 <b>ACTS 2</b> <b>To</b> <b>YOU</b>		<b>“...It is written, That man shall not live by bread alone, but by every word of God...” Luke 4:4</b>
<b>Gothic</b> pre-A.D. 350	<b>ak bi all waurde GuPs</b> <b>but by every word of God</b>	
<b>Anglo-Saxon</b> pre-A.D. 700	<b>ac of ælcum Godes worde</b> <b>but of all God’s word</b>	
<b>Wycliffe</b> 1389	<b>but in eury word of God</b>	
<b>Tyndale</b> 1526-1534	<b>butt by every worde of God</b>	
<b>Geneva</b> 1560-1599	<b>but by eury word of God</b>	
<b>Bishops’</b> 1568	<b>but bye eury word of god*</b>	
<b>KJV</b>	<b>but by every word of God</b>	
<b>NIV, TNIV, NASB</b>	<b>OMIT</b>	
<b>NKJV note</b>	<b>OMIT</b>	
<b>Jehovah Witness &amp; Catholic Version</b>	<b>OMIT</b>	
<b>See errors in ESV, RSV, etc.</b>		

\*Letter capitalization did not carry the same meaning it does today.

**N**ew versions try to hide the parallel between the **Word** (Jesus Christ) and his written **word**. By calling them ‘sayings,’ they also remove the focus on *individual* words (and put them on the same level as *The Sayings of Mao of Jesus* by Dick Hills, Glendale CA: Regal, 1972).


“In the beginning was the **Word**, and the Word was with God, and the Word was God.” John 1:1

“...and **his name** is called The **Word** of God...” Rev. 19:13

“...and hast kept my **word**, and hast not denied **my name**.” Rev. 3:8

<b>ACTS 2</b> <b>To</b> <b>You</b>		<b>“These are not the <b>words</b> of him that hath a devil.” John 10:21</b>
<b>Gothic</b> pre-A.D. 350	<b>waurda</b>	
<b>Anglo-Saxon</b> pre-A.D. 700	<b>word</b>	
<b>Wycliffe</b> 1389	<b>wordis</b>	
<b>Tyndale</b> 1526-1534	<b>wordes</b>	
<b>Geneva</b> 1560-1599	<b>words</b>	
<b>Bishops’</b> 1568	<b>wordes</b>	
<b>KJV</b>	<b>words</b>	
<b>NIV, TNIV, &amp; NASB</b> and Jehovah Witness Version	<b>sayings</b>	
See <i>errors</i> in NLT, RSV, NCV, etc.		

**N**ew version ‘sayings’ neglect many important words. Here they portray the child Jesus as merely a strong athlete or carpenter, not waxing strong “in spirit.”

	<p>“And the child grew, <b>and waxed strong in spirit...</b>”          Luke 2:40</p>
<p><b>Gothic</b> pre-A.D. 350</p>	<p><b>swinþnoda ahmins</b>  <b>waxed strong</b> in spirit</p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>wæs gestrangod</b>  <b>was</b> (lit. <b>Ghost of God</b>, i.e. <b>Spirit</b>)</p>
<p><b>Wycliffe</b> 1389</p>	<p><b>was coumforted</b>  <b>was Comforted</b>          (had the Comforter, the Holy <b>Spirit</b>)</p>
<p><b>Tyndale</b> 1526-1534</p>	<p><b>wexed stronge in sprete</b></p>
<p><b>Geneva</b> 1560-1599</p>	<p><b>waxed strong in Spirit</b></p>
<p><b>Bishops’</b> 1568</p>	<p><b>waxed strong in spirite</b></p>
<p><b>KJV</b></p>	<p><b>waxed strong in spirit</b></p>
<p><b>NIV, TNIV, NASB</b></p>	<p>_____ strong __ _____</p>
<p><b>NKJV note</b></p>	<p>_____ strong __ _____</p>
<p><b>Jehovah Witness Version</b></p>	<p>_____ strong __ _____</p>
<p><b>Catholic Version</b></p>	<p>_____ strength __ _____</p>
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</p>	

**J**esus’ testimony, that God is his Father and he is therefore the only begotten Son of God, is struck down by new version editors who pick up the same stones thrown by scribes thousands of years ago.

<p><b>ACTS 2</b> <b>To</b> <b>YOU</b></p>	<p>“I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from <b>my Father</b> ...Say ye...Thou blasphemest; because I said, I am the Son of God?” John 10:30-36</p>
<p><b>Gothic</b> pre-A.D. 350</p>	<p><b>attin meinamma</b> <b>father my</b></p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>minum fæder</b> <b>my father</b></p>
<p><b>Wycliffe</b> 1389</p>	<p><b>my fider</b></p>
<p><b>Tyndale</b> 1526-1534</p>	<p><b>my father</b></p>
<p><b>Geneva</b> 1560-1599</p>	<p><b>my Father</b></p>
<p><b>Bishops’</b> 1568</p>	<p><b>my father</b></p>
<p><b>KJV</b></p>	<p><b>my Father</b></p>
<p><b>NIV, TNIV, NASB</b></p>	<p><b>the Father</b></p>
<p><b>Jehovah Witness Version</b></p>	<p><b>the Father</b></p>
<p><b>Catholic Version</b></p>	<p><b>the Father</b></p>
<p>See <i>errors</i> in HCSB, ESV, NRSV, RSV, NCV, etc.</p>	

## ACTS 2

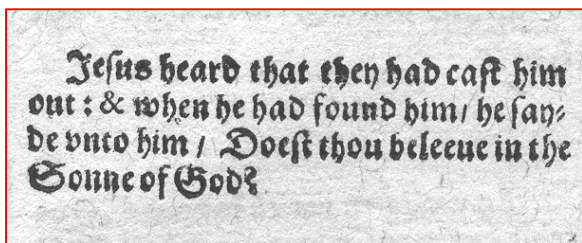
To

You

“Dost thou believe on the Son of God?” John 9:35

<b>Gothic</b> pre-A.D. 350	<b>unau Gups</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>Godes suna</b>
<b>Wycliffe</b> 1389	<b>sone of God</b>
<b>Tyndale</b> 1526-1534	<b>sonne of God</b>
<b>Geneva</b> 1560-1599	<b>Sonne of God</b>
<b>Bishops'</b> 1568	<b>sonne of God</b>
<b>KJV</b>	<b>Son of God</b>
<b>NIV, TNIV, NASB etc.</b>	<b>Son of Man</b>
<b>NKJV note</b>	<b>Son of Man</b>
<b>Catholic Version (NAB)</b>	<b>Son of Man</b>
<b>Jehovah Witness Version</b>	<b>Son of man</b>
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

As God’s Son, not man’s, Jesus Christ could offer himself as a perfect sacrifice, “without spot” (Heb. 9:9-14). The 1599 Nuremberg Polyglot agrees, rendering the English text as the “Sonne of God.”

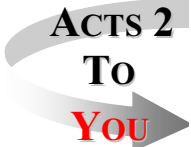


**O** denying that Jesus is the Son of God here, novel versions call him the “Holy One of God,” a term used only by devils (Mark 1:24 and Luke 4:34). Catholics believe that Mother Theresa is a ‘holy one’ too.

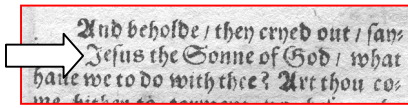
<b>ACTS 2</b> <b>To</b> <b>YOU</b>	<b>“ And we believe and are sure that thou art that <b>Christ, the Son...</b>”</b> <b>John 6:69</b>
<b>Gothic</b> pre-A.D. 350	<b>Christus, sunus...</b> <b>Christ, the Son</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>Crist... suna</b>
<b>Wycliffe</b> 1389	<b>Crist, the sone</b>
<b>Geneva</b> 1560-1599	<b>Christ, that Sonne</b>
<b>Tyndale</b> 1526-1534	<b>Christ, the sone</b>
<b>Bishops’</b> 1568	<b>Christe, the sone</b>
<b>KJV</b>	<b>Christ, the Son</b>
<b>NIV, TNIV, NASB etc.</b>	<b>Holy One</b>
<b>Jehovah Witness Version</b>	<b>Holy One</b>
<b>Catholic Version</b>	<b>holy one</b>
<b>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</b>	

Bosworth transliterates *Christus*; Balg uses *Xristus*.

**W**ith no virgin birth or dearly “beloved Son,” new versions had to ‘adopt’ “another Jesus” (2 Cor. 11:4), the same one “chosen” by the Jehovah Witness sect.

 <b>ACTS 2</b> <b>To</b> <b>You</b>		“...my <b>beloved</b> Son...” Luke 9:35
<b>Gothic</b> pre-A.D. 350	<b>sunus meus sa liuba</b> <b>Son my beloved</b>	
<b>Anglo-Saxon</b> pre-A.D. 700	<b>min leofa</b> (pronounced <b>lova</b> ) <b>sun</b> <b>my beloved</b> <b>Son</b>	
<b>Wycliffe</b> 1389	<b>my dereworthe sone</b>	
<b>Tyndale</b> 1526-1534	<b>my deare sonne</b>	
<b>Geneva</b> 1560-1599	<b>my beloued Sonne</b>	
<b>Bishops’</b> 1568	<b>my deare sonne</b>	
<b>KJV</b>	<b>my beloved Son</b>	
<b>NASB etc.</b>	<b>My Son, My Chosen One</b>	
<b>Catholic Version</b>	<b>My Son, my Chosen One</b>	
<b>NIV, TNIV</b>	<b>My Son, whom I have chosen</b>	
<b>Jehovah Witness Version</b>	<b>My Son, the one that has been chosen</b>	
See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.		






Both ‘J’ and ‘I’ *sounds* were represented by the same font until the 1700s.

Some printers used a font that looked more like a ‘J,’ like the accompanying sample from Matt. 8:29 in a printing of the Great Bible of 1547; others used one that looked more like an ‘I.’ Because of this variety, the British Library’s “Original Spelling Edition” of the Tyndale New Testament spells *Jesus* with a ‘J’; the Bell and Howell digitized edition of Tyndale’s work uses an ‘I’; their edition of Wycliffe’s uses a ‘J.’ New versions often don’t bother spelling Jesus at all.

<b>ACTS 2</b> <b>To</b> <b>YOU</b>	<b>“...What have we to do with thee, Jesus, thou Son of God...”</b> <b>Matt. 8:29</b>
<b>Gothic</b> pre-A.D. 350	<b>lesu</b> <b>Jesus</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>Hælend</b> <b>Jesus</b>
<b>Wycliffe 1389</b>	<b>Jhesu</b> (‘e’ and silent ‘h’ are seen in both Wycliffe and Anglo-Saxon)
<b>Tyndale 1526-1534</b>	<b>Jesu</b>
<b>Geneva 1569-1599</b>	<b>lesus</b>
<b>Bishops’ 1568</b>	<b>lesu</b>
<b>KJV</b>	<b>Jesus</b>
<b>NIV, TNIV &amp; Catholic</b>	<b>OMIT</b>
<b>NASB &amp; Jehovah Witness Version</b>	<b>You</b> <b>you</b>
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	



n *whom* do we believe? The NASB, the most wicked of all false versions, leaves the decision to the reader in Mark 9:42 and John 6:47.

 <p><b>ACTS 2</b> <b>To</b> <b>You</b></p>	<p>“And whosoever shall offend one of these little ones that believe <b>in me...</b>” Mark 9:42</p>
<p><b>Gothic</b> pre-A.D. 350</p>	<p>galaubyandane <b>du mis</b> <b>believe</b>                    <b>in me</b></p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>on me belyfedum</b> <b>in me</b> (pronounced <b>believedum</b>)</p>
<p><b>Wycliffe</b> 1389</p>	<p><b>beleuyng</b> <b>in me</b></p>
<p><b>Tyndale</b> 1526-1534</p>	<p><b>beleve</b> <b>in me</b></p>
<p><b>Geneva</b> 1560-1599</p>	<p><b>beleeeve</b> <b>in me</b></p>
<p><b>Bishops’</b> 1568</p>	<p><b>beleue</b> <b>in me</b></p>
<p><b>KJV</b></p>	<p><b>believe</b> <b>in me</b></p>
<p><b>NASB</b></p>	<p><b>believe</b> ___ ___</p>
<p><b>Jehovah Witness Version</b></p>	<p><b>believe</b> ___ ___</p>
<p><b>Catholic Version</b></p>	<p><b>believers</b> ___ ___</p>

“Sirs, what must I do to be saved?  
And they said, Believe on the Lord Jesus Christ,  
and thou shalt be saved,  
and thy house.”  
Acts 16:30-31


**ACTS 2**  
**To**  
**YOU**

“He that believeth **on me** hath everlasting life.” John 6:47

<b>Gothic</b> pre-A.D. 350	galaubeiþ* du mis believeth in me
<b>Anglo-Saxon</b> pre-A.D. 700	on me gelyfþ (pronounced gelievth) on me believeth
<b>Wycliffe</b> 1389	beleueth in me
<b>Tyndale</b> 1526-1534	beleveth on me
<b>Geneva</b> 1560-1599	beleeueth in me
<b>Bishops’</b> 1568	putteth his trust in me
<b>KJV</b>	believeth on me
<b>NASB</b>	believes __ __ has eternal life
<b>Catholic Version</b>	believes __ __ has eternal life
<b>NIV, TNIV</b>	believes __ __ has everlasting life
<b>Jehovah Witness Version</b>	believes __ __ has everlasting life
<b>NKJV note</b>	believes __ __ has everlasting life
See errors in HCSB, ESV, NRSV, RSV, NCV, etc.	

\*þ is called a *thorn* and is pronounced like ‘t’ or ‘th.’

**J**esus Christ said believing “in me,” not “in riches” is the key to entering the kingdom of God.

	<p>“...Children, how hard is it <b>for them that trust in riches</b> to enter into the kingdom of God!” Mark 10:24</p>
<p><b>Gothic</b> pre-A.D. 350</p>	<p><b>Paim (their) hugyandam</b> afar faihau (to trust in riches)</p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>on (in) heora (their) feo</b> (fees, riches) <b>getruwigeap (trust)</b></p>
<p><b>Wycliffe</b> 1389</p>	<p>men <b>tristyne in richnessis</b></p>
<p><b>Tyndale</b> 1526-1534</p>	<p><b>for them that truste in their ryches</b></p>
<p><b>Geneva</b> 1560-1599</p>	<p><b>for them that thrust in riches</b></p>
<p><b>Bishops’</b> 1568</p>	<p><b>for them that trust in ryches</b></p>
<p><b>KJV</b></p>	<p><b>for them that trust in riches</b></p>
<p><b>NIV, TNIV</b></p>	<p><b>OMIT</b></p>
<p><b>NASB</b></p>	<p><b>OMIT</b></p>
<p><b>NKJV note</b></p>	<p><b>OMIT</b></p>
<p><b>Jehovah Witness Version</b></p>	<p><b>OMIT</b></p>
<p><b>Catholic Version</b></p>	<p><b>OMIT</b></p>
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</p>	

**O**ur works are as filthy rags (Isa. 64:6). **We** contribute nothing to our salvation. God asked Job, “Where wast thou when **I** laid the foundations of the earth?” (Job 38:4). “For by grace are ye saved through faith...not of works” — except in new versions (Eph. 2:8, 9; Gal. 2:16).

<b>ACTS 2</b> <b>To</b> <b>You</b>	<b>“Jesus answered... I must work the works of him that sent me...”</b> <b>John 9:3-4</b>
<b>Gothic</b> pre-A.D. 350	<b>Andhof    İesus... İk...waurkjan</b> <b>answered    Jesus...I... work</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>Hæland andswarode...Me*...wyrçanne</b> <b>Jesus    answered...    I... work</b> <small>(*‘Me’ is singular first person. See Balg, p. 288.)</small>
<b>Wycliffe</b> 1389	<b>Jhesu answeride...me...worche</b>
<b>Tyndale</b> 1526-1534	<b>Jhesu answered...I...work</b>
<b>Geneva</b> 1560-1599	<b>lesus answered...I...worke</b>
<b>Bishops’</b> 1568	<b>lesus aunswered...I...worke</b>
<b>KJV</b>	<b>Jesus answered...I...work</b>
<b>NIV, TNIV</b>	<b>said Jesus...we...work</b>
<b>NASB, NKJV</b> <b>note &amp; Jehovah</b> <b>Witness Version</b>	<b>Jesus answered...We...work</b>
<b>Catholic Version</b>	<b>answered Jesus...We... do the deeds</b>
<b>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</b>	

<p><b>ACTS 2</b>  <b>To</b>  <b>YOU</b></p>	<p>“...Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them...” Luke 9:55 (b), 56 (a)</p>
<p><b>Gothic</b> pre-A.D. 350</p>	<p>niu (not) witup*, (know) whis (what) ahmane (spirit) siyup (you); Unte (For) sunus (son) mans (of man) ni (not) qam (come) saiwalom (lives) qistyān (destroy), ak (but) nasyān (to save).</p>
<p><b>Wycliffe</b> 1389</p>	<p>ye witen* not, whos spiritis ye ben; Forsoth mannis sone cam not for to leese soulis, but for to saue.</p>
<p><b>Tyndale</b> 1526-1534</p>	<p>Ye wote* nott, what maner sprete ye ar off; The sonne of man ys not come to destroy mennes lives, but to save them.</p>
<p><b>Geneva</b> 1560-1599</p>	<p>Ye know not of what fpirit ye are. For the Sonne of man is not come to deftroy mens liues, but to fave them.</p>
<p><b>Bishops’</b> 1568</p>	<p>Ye wote* not what maner spirite ye are of. For the sonne of man is not come to destroye mens lyues, but to saue them.</p>
<p><b>KJV</b></p>	<p>Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them</p>

<b>NIV, TNIV</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness &amp; Catholic Version</b>	<b>OMIT</b>
<b>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</b>	

\*Words like ‘wit’ and ‘wot,’ verb forms of ‘witty,’ ‘wisdom,’ and ‘wise,’ are still seen today in the KJV and in worldly expressions like ‘dim wit.’ The word ‘know’ cannot always be used as a definition or substitute for ‘wit’ and ‘wot.’ Wisdom is knowledge, but all knowledge is not wisdom. For example, a child may **know** how to turn on the television set, but it may not be **wise** to do so. A **wise** man **knows** that the Bible says, “I will set no wicked thing before mine eyes” (Ps. 101:3). Virtue comes *before* knowledge — not college.

“...add...to **virtue**<sup>1st</sup> **knowledge**<sup>2nd</sup> ...” 2 Peter 1:5

“But in all things approving ourselves as the ministers of God...By **pureness**<sup>1st</sup>, by **knowledge**<sup>2nd</sup>,”  
2 Cor. 6:4, 6

“If any man will **do his will**<sup>1st</sup>, he shall **know**<sup>2nd</sup> of the doctrine...” John 7:17

“I **understand**<sup>2nd</sup> more than the ancients, because I **keep**<sup>1st</sup> thy precepts.” Ps. 119:100

The judgment seat of Christ is not going to be a pen and paper test of Bible facts. “It’s not how much of the Bible we know, it’s how much of it we have applied to our lives,” remarks Pastor Joseph Myers of Kernersville, NC.

**ACTS 2**

**To**

**You**

“A little while, and ye shall not see me: and again, a little while, and ye shall see me, **because I go to the Father.**” John 16:16

**Gothic**  
pre-A.D. 350

unte ik gaga du attin  
**because I go to Father**

(The KJV uses the original ‘because’; see Balg, p. 446)

**Anglo-Saxon**  
pre-A.D. 700

fordam de ie fare to fæder

**Wycliffe**  
1389

for I go to the fadir

**Tyndale**  
1526-1534

for I go to my father

**Geneva**  
1560-1599

for I goe to the Father

**Bishops’**  
1568

for I go to the father

**KJV**

**because I go to the Father**

**NIV, TNIV  
and NASB**

**OMIT**

**Jehovah  
Witness  
Version**


**OMIT**

**Catholic  
Version**

**OMIT**


See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.



 <p><b>ACTS 2</b> “And the scripture was fulfilled, which saith, And he was numbered with the transgressors” Mark 15:28</p>	
<p><b>Gothic</b> pre-A.D. 350</p>	<p>Yah usfullnoda <b>Pata (that)</b> gamelido (scripture) <b>Pata (that)</b> qiPano (saith) Yah miP (amidst) unsibyaim (transgressors) rahniPs (counted) <b>was</b></p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p>Da wæs dæt gewrit gefylled dæt cwyp (cried), <b>And he wæs mid (amidst, with) unrihtwisum (unrightwisdom) geteald</b></p>
<p><b>Wycliffe</b> 1389</p>	<p><b>And the prophecie is fulfilled that seith, And he is gesside with wickide men</b></p>
<p><b>Tyndale</b> 1526-1534</p>	<p><b>And the scripture was fulfilled which sayeth, and he was counted amonge the wicked</b></p>
<p><b>Geneva</b> 1560-1599</p>	<p><b>Thus the scripture was fulfilled, which sayeth, And he was counted among the wycked</b></p>
<p><b>Bishops’</b> 1568</p>	<p><b>And the scrypture was fulfilled which sayeth: he was counted amonge the wycked</b></p>
<p><b>KJV</b></p>	<p><b>And the scripture was fulfilled, which saith, And he was numbered with the transgressors</b></p>
<p><b>NIV, TNIV</b></p>	<p><b>OMIT</b></p>
<p><b>NKJV note</b></p>	<p><b>OMIT</b></p>
<p><b>J. W. Version &amp; Catholic Version</b></p>	<p><b>OMIT</b></p>
<p>See <i>errors</i> in ESV, NLT, NRSV, RSV, NCV, etc.</p>	

**I**nstead of believing in Jesus Christ, new versions prod their readers to receive a “name” which marks their decision to reject Jesus Christ and reserves their place in the lake of fire, prepared for the devil and his angels.


“And the smoke of their torment ascendeth up for ever and ever...whosoever receiveth the mark of his **name**.” Rev. 14:11

	<p>“...<b>those</b> whom thou hast given me...” John 17:11</p>
<p><b>Gothic</b> pre-A.D. 350</p>	<p><b>Panzei atgaf mis</b> <b>those</b> whom <b>hast given me</b></p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>daet du me sealest</b> those whom thou hast <b>me</b> given</p>
<p><b>Wycliffe</b> 1389</p>	<p><b>hem...whiche</b> thou hast gouun me</p>
<p><b>Tyndale</b> 1526-1534</p>	<p><b>them</b> which thou hast giuen me</p>
<p><b>Geneva</b> 1560-1599</p>	<p><b>them</b> whom thou hast giuen me</p>
<p><b>Bishops’</b> 1568</p>	<p><b>the</b> which thou hast geven me</p>
<p><b>KJV</b></p>	<p><b>those</b> whom thou hast given me</p>
<p><b>NIV, TNIV</b></p>	<p>that <b>name</b> you gave me</p>
<p><b>NASB</b></p>	<p>the <b>name</b> which You have given Me</p>
<p>Jehovah Witness Version</p>	<p><b>name</b> which you have given me</p>
<p>Catholic Version</p>	<p><b>name</b> which you have given me</p>
<p>See <i>errors</i> in HCSB, ESV, NRSV, RSV, NCV, etc.</p>	

**t**he owner of the exclusive printing rights to the NIV, Rupert Murdoch, is also owner of the filthy animated TV program, *Bart Simpson*. On one of his programs, Homer Simpson said his ideal religion includes, “No hell, no kneeling.” Man-made cartoon characters seem pleased with NIVs (qtd. in *The Berean Call*, Jan. 2001, p. 4).

<b>ACTS 2</b>	
<b>To</b>	<b>“Where their worm dieth not, and the fire is not quenched” Mark 9:44</b>
<b>You</b>	
<b>Gothic</b> pre-A.D. 350	<b>Parei (there) maPaize (worm) ni (not) gaswiltiP (wilteth, die), yah fon (and fire) ni (not) afwhapniP (quenched)</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>Dar hyra wyrm ne swylt (die), and fyr ne biP acwenced (pronounced a- quenched)</b>
<b>Wycliffe</b> 1389	<b>Where the worm of hem deieth not, and the fier is not quenchild</b>
<b>Tyndale</b> 1526-1534	<b>Where there worme dyeth nott, and the fyre never goeth oute</b>
<b>Geneva</b> 1560-1599	<b>Where their worme dieth not, and the fire neuer goeth out</b>
<b>Bishops’</b> 1568	<b>Where their worme dyeth not, &amp; the fire goeth not out</b>
<b>KJV</b>	<b>Where their worm dieth not, and the fire is not quenched</b>
<b>NIV, TNIV</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>J. W. Version &amp; Catholic Version</b>	<b>OMIT</b>
<b>See errors in ESV, NLT, NRSV, RSV, NCV, etc.</b>	

**T**he word ‘hell’ is in the KJV 55 times. The NIV omits it 41 times; the NKJV removes it 22 times. The letter ‘H’ means a house or place. The letter ‘l’ means extended (in time or distance); double ‘l’s mean *very* extended: thus ‘hell’ is an “enlarged” place (Isa. 5:14) of “everlasting” punishment. In English, the letter ‘d’ (seen in the transliterated *hades*) carries only the connotation of ‘down’; humanists will only dig for its meaning as far down as the grave.

	
<p><b>“hell”</b>  <b>Matt. 11:23, Luke 10:15 etc. etc.</b></p>	
<b>Gothic</b> pre-A.D. 350	<b>haly</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>helle</b>
<b>Wycliffe</b> 1389	<b>helle</b>
<b>Tyndale</b> 1526-1534	<b>Hell</b>
<b>Geneva</b> 1560-1599	<b>hell</b>
<b>Bishops’</b> 1568	<b>hell</b>
<b>KJV</b>	<b>hell</b>
<b>NIV, TNIV</b>	<b>Hades, depths, grave, death etc.</b>
<b>Catholic Version</b>	<b>death</b>
<b>NKJV</b>	<b>Hades</b>
<b>Jehovah Witness Version</b>	<b>Hades</b>
<b>NASB</b>	<b>Hades</b>
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</p>	

**T**he NIV removes the word ‘heaven’ 115 times, reports Desmond Cannaway of Northern Ireland. The new versions follow British Beatle John Lennon and not only omit ‘hell’ but replace ‘heaven’ with ‘sky.’ The Beatles sang,

“Imagine there’s **no heaven**. It’s easy if you try.

**No hell** below us. Above us **only sky...**”

John Lennon,

The Beatles

Even before A.D. 700, ‘heaven’ was pronounced just as it is today. Both the ‘f’ in the Anglo-Saxon *heofon* and the ‘u’ in Wycliffe’s *heuene* were pronounced like ‘v’; the ‘y’ in Tyndale’s *hevyn* was pronounced like ‘i.’

<b>ACTS 2</b> <b>To</b> <b>YOU</b>	“ ...when the <b>heaven</b> was shut up three years and six months...” Luke 4:25, etc.
<b>Gothic</b> pre-A.D. 350	<b>himins</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>heofon</b>
<b>Wycliffe</b> 1389	<b>heuene</b>
<b>Tyndale</b> 1526-1534	<b>hevyn</b>
<b>Geneva</b> 1560-1599	<b>heauen</b>
<b>Bishops’</b> 1568	<b>heauen</b>
<b>KJV</b>	<b>heaven</b>
<b>NIV, TNIV, NASB, etc.</b>	<b>sky</b>
<b>Catholic Version</b>	<b>sky</b>
<b>See errors in HCSB, NLT, NCV, etc.</b>	

**ACTS 2**  
**To**  
**You**

“And he said unto them, This kind can come forth by nothing, but by prayer **and fasting**.” Mark 9:29

<b>Gothic</b> pre-A.D. 350	bidai yah <b>fastubnya</b> prayer <b>and fasting</b>
<b>Anglo-Saxon</b> pre-A.D. 700	gebedu <b>and on fæstene</b> prayer <b>and fasting</b>
<b>Wycliffe</b> 1389	preier <b>and fastinge</b>
<b>Tyndale</b> 1526-1534	prayer <b>and fastyng</b> e
<b>Geneva</b> 1560-1599	prayer <b>&amp; fasting</b>
<b>Bishops'</b> 1568	prayer <b>and fastyng</b>
<b>KJV</b>	prayer <b>and fasting</b>
NIV, TNIV, NASB etc.	prayer _____
NKJV note	prayer _____
Jehovah Witness Version	prayer _____
Catholic Version	prayer _____
See <i>errors</i> in ESV, NLT, NRSV, RSV, NCV, etc.	

<b>ACTS 2</b> <b>To</b> <b>You</b>	“If any man have ears to hear, let him hear.” Mark 7:16
<b>Gothic</b> pre-A.D. 350	Yabai whas <b>habai ausona</b> <b>hausyandona, gahausyai</b>
<b>Anglo-Saxon</b> pre-A.D. 700	<b>Gif hwa earan haebbe, gehlyste</b> <b>me</b>
<b>Wycliffe</b> 1389	<b>Forsoth if any man haue eeris of</b> <b>hearing, here he</b>
<b>Tyndale</b> 1526-1534	<b>Yf any man have eares to hears</b> <b>let hym heare</b>
<b>Geneva</b> 1560-1599	<b>If any haue eares to heare, let</b> <b>him heare</b>
<b>Bishops’</b> 1568	<b>If any man haue eares to heare,</b> <b>let hym heare</b>
<b>KJV</b>	<b>If any man have ears to hear, let</b> <b>him hear</b>
<b>NASB</b>	<b>Bracket</b>
<b>NIV, TNIV</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness</b> <b>Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
See <i>errors</i> in ESV, NLT, NRSV, RSV, NCV, etc.	

